

THE REHEARSAL.

Num. 68

The Mischiefs that have follow'd the Breach of that Order and Rule of Government, which God Appointed.

1. Exemplify'd in Cain. Who first Divided the Church. Schism Generally an Attendant upon Rebellion.
2. Why I begin with Cain. The Sin of Adam touch'd upon.
3. And of Lucifer. Rebellion the first Sin.
4. The Genuine Consequences of Rebellion. The Vox Populi further insisted upon.

From Saturday October the 20th to Saturday October the 27th, 1705.

Country-man. **Y**OU promis'd me, Master, last Saturday to shew me the Mischiefs and Ruin which have follow'd the Breach of that Rule you set down, of Submitting to the Possessor, when there was none who Claim'd a Better Right, when None are Wrong'd or Dispos'd of.

Rehears. That was the last Rule. And brings the Rule of Government down to our own Times. I had before shew'd the first Erection of Government in Adam. And the Rule of Succession in the Primo-Geniture. And Deduc'd that to the Flood. Then, after the Flood, I shew'd the Division of the World into 70 Nations; And the Rule of Succession in these 70 Nations, to be in the Primo-Geniture. Then, Lastly, since the Direct Lines of the 70 Rulers Appointed. Gen. x. are Lost, thro' various Conquests and Usurpations, I nam'd the last Rule, of Submitting to the Possessor, where None had a Better Claim against him.

Now let me Begin with the First, and so go Downwards; And shew the Mischiefs have follow'd the Breach of GOD's Institutions all along.

(1.) When Cain fled from his Father, upon the Murder of his Brother Abel, he set up a Distinct Government at Nod which may be call'd a Rebellion. And by the Expression, Gen. iv. 16. That he went out from the Presence of the Lord, some think he set up a Different Religion, and was the first Inventor of Idolatry. From the, like Politique perhaps which Perswaded Jeroboam to set up the Calves of Dan and Bethel, to secure his new Kingdom, after he had Rebelled against the House of David. As it is said, 1 Kin. xii. 26, 27, 28. And Jeroboam said in his Heart, Now shall the Kingdom return to the House of David; if this People go up to do Sacrifice in the House of the Lord at Jerusalem, then shall the heart of this People turn again unto their Lord, even unto Rehoboam King of Judah; and they shall kill me, and go again to Rehoboam King of Judah. Whereupon the King took Counsel, and made two Calves of Gold, and said unto them, it is too far for you to go up to Jerusalem, &c. Thus might Cain say to those in the Land of Nod, it is too far for you to go up to Eden. Where we are not to Doubt the Stated Worship of God was Fix'd, with Adam, and Recourse thither was Requir'd, upon Occasions, as afterwards of the Jews to Jerusalem. And the same Motive might have had Weight with Cain, as with Jeroboam; if they go up to Eden, to Worship, and think the Presence of God is There, in a more Especial Manner, they will be soon Convinc'd of the Rebellion into which I have led them; and they will Kill me, and return again to their Obedience to Adam. And so, like Jeroboam, he Added Schism to secure his Rebellion. As it falls out in most Rebellions. What else can be meant by his Going out from the Presence of the Lord? For His General Presence is every where. Therefore Cain went out from some Place where GOD's more Especial PRESENCE was in a Particular manner afforded. And what Place cou'd that be, but where the Stated Worship of God was set up? And no Doubt that was with Adam.

The Stated Time for the Publick Worship of God was Fix'd and Sanctify'd by God, Gen. 2. 3. Where He Blessed and Sanctify'd the Seventh-Day. This was Continu'd under the Law, and Re-commanded by Moses. As was the Sacrificing the Firstlings of the Flock, and of the Fat. And the Difference of Clean and Unclean Beasts and Fowl. For we find Both these before the Flood. The first, Gen. iv. 4. Where it is said, That Abel. Sacrific'd the Firstlings of his Flock; and of the Fat thereof. And the Second is apparent, Gen. vii. 2. where Noah was Commanded to take of the Clean Beasts by Sevens, and of the Unclean by Two. And Chap. viii. 20. Noah Sacrific'd of the Clean Beasts and Fowl.

The Jews say, that all their Law was Established by God from the Beginning. And that is was only Review'd under Moses.

However we are Sure of these Instances before Mention'd. And these are told only Occasionally, coming in upon other Passages, in that very Short account of things before the Flood. Therefore there might have been many other of the Legal Institutions then Commanded and Practic'd which we know not of. These here Practic'd being as Arbitrary as any other Part of the Law. What more Arbitrary, than the Difference of Clean and Un Clean Beasts and Fowl? Than the Sacrifice of the Firstling, and of the Fat, rather than any other Part? Therefore their is all Reason to Suppose, that as as there was stated Time, so likewise a stated Place for Publick Worship, as it was afterwards among the Jews. And indeed it cou'd not be Otherwise. For Place is as Necessary as Time to be Fix'd, for all Publick Meetings. And we may well Suppose the Place, as well as the Time for Publick Worship to have been Sanctify'd, and separated as likewise the Persons who were to Officiate in the Holy Mysteries. As it was afterwards under the Law, and still Continues under the Gospel. I told you before, N. 60 That the Priesthood was Annex'd to the First Born, till God took the Levites in their Stead.

From all which it Appears more than Probable, that Cain's going out from the Presence of the Lord, was a Forsaking of the Publick stated Communion, respecting the Place, as well as other things. And then setting up an Opposite Communion, as Jeroboam did. Tho'to please those that Adher'd to him, we may suppose, that he let them Perceive as little Difference as might be, betwixt his New way, and that wherein they had been Educated, that they Might think Both to be the Same, or very Like. Thus it is said, 1. Kin. xii. 32. That Jeroboam Ordained a Feast in the Eighth Month, on the Fiftieth of the Month, like unto the Feast that is in Judah. But notwithstanding of all this Likeness, and Pretending to Worship the same God, and according to the same Law, to Blind the Eyes of the simple People; yet as Jeroboam, by Forsaking the Place and Manner of GOD'S Worship which HE had Commanded, fell into Idolatry, by his Schism; so it might have been with Cain, and his Posterity.

But however that was, it is Plain, that after this Separation of Cain, he became a Distinct Church, as well as People from the Rest of Adam's.

Posterity. The Church or City of God, was deduc'd in the Posterity of Seth, who came in the Room of Cain. And in Seth's time, Men began to Call themselves by the Name of the Lord (as our Margin Reads Gen. iv. 26) that is, People of Church of God, in Contra-Distinction to that Church set up by Cain; which was Schismatical, if not Idolatrous. For before that Breach of Communion, there was no Occasion for the Church to take to her self any **DISTINGUISHING** Denomination, they being all **ONE**.

And it is Observable, that St. Jude v. 11. Joins together those that have gone in the way of **CAIN**, and those that Perished in the Gain-saying of **KORAH**. And say says, v. 19. These be they who **SEPARATE** themselves.

After this Separation of Cain, his Posterity were call'd, the Sons of Men; and the Posterity of Seth, wherein was the True Church, were call'd, the Sons of God. And we must Suppose That these Sons of God were Prohibited from Matching with the Other, as it was after Prohibited to the Jews to Match with the Idolatrous Nations; and as the Apostle applies it to Christians, 2. Cor. vi. 17. Wherefore Come out from among them, and be ye Separate saith the Lord, and Touch not the Unclean things and I will Receive you. I say, we must suppose, that the like Prohibition was given to the Sons of God before the Flood; because the great Wickedness of the World, for which the Flood was sent, is Particularly Attributed to this Cause, Gen. vi. 2, 4. That the Sons of God Married these Daughters of Men. Whence came those Giants and Monsters in Wickedness, whom the Heathen Poets Describ'd as making War with the Gods, and call'd them Sons of the Earth. Probably borrowing the Expression from that of the Sons of Men in the Sacred Text.

See now what Ens'd the first Disobedience to Authority, which God had Instituted, in the first Man ever was Born; the filling the Earth with Violence and Wickedness, and the Destruction of the first World, except 8 Persons! This was the first Rebellion against the first Father and King; and the first Schism against the first High-Priest, whence follow'd the Corruption of Religion; and setting up a Church for the Devil, in Opposition to the Church of God.

Country-m. I thank you Master, for opening this Matter to me so Clearly. For the History of Genesis before the Flood, is so very Short, that these things are apt to pass without due Notice; and need the help of the following Scriptures, where these Passages are Refer'd to, to give us the true Understanding of them. I had no other Notion of the Sin of Cain, but that of Murder. But St. Jude comparing it with the Sin of Korah, and Applying it to those who **SEPARATE** themselves, shews that there was both Schism against the Church, and Rebellion against the Civil Government in it. For I Read no where that Korah was Guilty of any Murder. Therefore his Sin cou'd have no Relation to that of Cain, except in what you have Mention'd.

(2.) But Master, why do you begin with the Sin of Cain? Why not with that of Adam before him, in Eating the Forbidden Fruit? For that was the first Sin. And it was a Rebellion against God his Father. For Adam is call'd the Son of God, Luk. 3. 38.

Rehears. You are in the Right Country-man; and the Effect of that first Rebellion, was yet more Dismal than what I have told you of the Sin of Cain. For from thence came all the Sins of Mankind. Sin was then first Born into the World. And the first Sin was Rebellion. And as you have Observ'd, of the Son against the Father.

But my Design was to shew the Submission we owe to the Government of God, Administred by the Hands of Men. Now Adam had no Man Superior to him. But Cain had. Therefore I began with Cain. All Men will readily own Sub-

mission to God their Father. But when you come to his Authority Delegated to Natural Fathers, and to Kings; then they Fly out, and put themselves upon the Level with all such; and think it no Rebellion against God, to Rise up against These. Whereas as I have shew'd; there is no other way of Rebelling against God, but by Breaking of his Commandments, and Resisting his Institutions.

(3.) And I have shew'd before, N. 54. That the Rebellion of Lucifer and his Angels was no other than their Resisting that Order of the Hierarchy which God had Appointed among the Angels of Heaven. And not any Attack they design'd against the Person of God.

Here was the first Sin. And its Effects more Dismal than what I have Mention'd of the Sin of Adam, or of Cain. For it was the Cause of the Sin of Man, Man being Tempted to Rebel, by this first Rebel. Besides the Overthrow of Myriads of the Angels of Heaven.

And this Rebellion of these Angels was nothing else but Refusing to be Subject to those whom God had Appointed over them. Our very, very Sin, to this Day!

Country m. T. gives us a Terrible Apprehension indeed of the Heinousness of the Sin of Rebellion which was the first Sin, and Parent of all other Sins, and of Hell itself!

(4.) **Rehears.** The Principle of Resisting the Powers, whom God has set over us, wou'd turn Heaven into a Hell, even by Natural Consequence, by Reducing all Order into utter Confusion, and setting every Loose and Wanton Spirit Free, to Disturb and Overthrow all Government. As I have shew'd, I think to Demonstration, in Examining the Schemes of Popular Government which have no Foundation. Nor can there be any other Foundation of Government among Men, or Angels, but that of **DIVINE** Institution. Which I have shew'd, N. 53. to be Acknowledg'd even by those who set up the Power of the People. And that they Grope after it in their Vox Populi. The Vanity of which I have likewise Expos'd, N. 53. And they have no other Pretence. None at all. So Desperate is their Cause! They have nothing to Hang upon, but the Voice of the People; which Crucify'd **CHRIST**; Divided **Israel**; set up **Absalom** against **David**, **Asahab** against **Josh**, and **Kerab** against **Aaron**; and is never wanting in any Prosperous Wickedness. The Prince of this Pretence is **Beelzebub**, the God of Flies whose Buzzing do's the nearest of anything, Resemble the Confused Voice of the People. Yet this must be set up for **Divine Right**, or there is none in the Election of the People. This Principle overturns the whole Creation, makes that High which is Low, and Low what is High; makes the Governed the Governours; and the Governours the Subjects. It is a Literal Chaos! If Flies directly in the Face of the Word of God, which Commands us, not to follow a Multitude to do Evil Exod. xxiii. 2. Whereas by their Rule a Multitude cannot do Evil; because the Voice is the Voice of God! But I have shew'd of what God, even of **Beelzebub**, who is call'd the Prince of the Devils. Because this Pretence of Resolving all Power into the Flies the People, is the Foundation of all the Disorder and Confusion that is Possible. Upon this all their other Pretences, of Liberty, &c. are Grafted. This makes them Stretch out their Mouths unto Heaven, and say, We are they that ought to Speak who is Lord over Us? This draws the People after them; And thereout Suck they no small Advantage, as **David** Expresses it, who Calls these the Beasts of the People, and compares their Madness to the Raging of the Sea; And magnifies the Power of God, in Stilling the Raging of the Sea, and the Madness of the People. He did not then, sure, think their Voice, which he calls Madness, to be the Voice of God!

Besides, when the People are Divided against the People as in Civil wars and Confusions, which of the Peoples, and which of their Voices is the Voice of God? Both cannot be, because they are Contrary, the one to the other. Yet Both are the Voice of the People! Or is it the Major Vote, and Strongest Voice, that is the Voice of God! And if a Lesser Army Fights against a Greater, do they therefore Fight against God! When there were 30 **Casars** at one time Fighting against one Another, which of them had the Voice of God? For all had the Voice of the People, that is, of those People who were on the side of Each of them. Or had One only of them the Voice of God? And were the Voices of the other 29 Parts of the People, all of them the Voice of the Devil, because they Oppos'd the Voice of God in the 30 Part? This Notion is surely the Madness of the People! And it wou'd be Madness in any to Pursue it any further.

Country-m. I am Convinc'd! Convince'd! Master. Pray go on, and shew the Consequences of the Breach of the Rules of Government you have set down, in the Ages after the Flood, as the Thread of your Discourse do's lead you.

Rehears. That we will do next time. It being too late to enter upon it now.